

**The Malankara Syrian Catholic Church**

**NIRMAL HRIDAY MINOR SEMINARY**

**Exarchate of St. Ephrem  
Khadki-Pune**

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## Administration

|                         |                                            |
|-------------------------|--------------------------------------------|
| <i>Patron</i>           | : <i>St. Ephrem</i>                        |
| <i>President</i>        | : <i>H. E. Bishop Thomas Mar Anthonios</i> |
| <i>Vice President</i>   | : <i>Very Rev. Fr. Varghese Mattamana</i>  |
| <i>Rector</i>           | : <i>Rev. Fr. George Mathew OIC</i>        |
| <i>Procurator</i>       | : <i>Rev.Fr. Varghese Kaithon</i>          |
| <i>Spiritual Father</i> | : <i>Rev. Fr. Samuel Thoppil</i>           |
| <i>Regent</i>           |                                            |

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## 1. Historical Strings

The undivided Syro- Malankara Syrian Church founded by the Apostle St. Thomas regained full communion with the Catholic Church on 20 September 1930 through the untiring ecclesial re-union efforts of the Servant of God Archbishop Mar Ivanios. The Holy Father, Pope Pius XI through the Apostolic Constitution *Christo Pastorum Principi* of 11 June 1932, established the Syro-Malankara Hierarchy and elevated it to the status of a Metropolitan Church. In 2005 Saint John Paul II raised the church to the status of Major Archiepiscopal Church.

The mission of the Syro- Malankara Catholic Church outside its proper canonical territory gradually began with the efforts of individual missionaries; however a major landmark was the establishment of Bethany Ashram Pune on 24 October 1955. From Pune, the Bethany Fathers took care of the Malankara Catholic faithful in Pune regions. Soon the Malankara Catholics in other cities of India began to organize themselves as Malankara Catholic Associations. From the beginning of

1970's the Malankara Syrian Hierarchy directly took initiative and began sending priest from the Eparchies to these communities. From 1980 these communities began to be erected canonically as personal parishes in the dioceses where they were registered.

### **1.1. Erection of The Exarchate of St. Ephrem**

#### **Khadhi-Pune**

The history of the Church in India begins with the arrival of St. Thomas, the apostle, in India in 52 AD. It paved the way for the foundation of the ancient Christian community in India called the St. Thomas Christians, the Malankara *Nazranikal*. The Church, rooted in the cultural traditions of India, was in contact with the Universal Church through her communion with the Churches of the Middle-East. The indigenous Church remained one with the Catholic Church until the 17 century. But the direct interference of the Western Churches in India through the Portuguese missionaries and their tactful attempt to Latinize the Church of the St. Thomas Christians created aversion among the faithful

here and it paved the way for the historical event ‘Coonan Cross Oath’ in 1653 and the division of the Church into two. The breakaway group in due course got in touch with the Jacobites under the Patriarch of Antioch. This paved the way to the establishment of the Jacobite Church in India.

Ever since the split, there were uninterrupted efforts to re-establish communion with Rome. However it was the movement under the zealous leadership of Mar Ivanios that realized the great reunion of the Malankara Church on 20 September 1930, when the Universal Church received the Malankara Church into the Catholic communion with all its cultural, liturgical, theological, spiritual and disciplinary patrimony. And as later developments, His Holiness Pope Pius XI established the Syro-Malankara Hierarchy and erected the Arch eparchy of Trivandrum with the Eparchy of Tiruvalla as its suffrage on 11 June 1932. On 14 February 1958 through the letter (Prot.No.534/53) of the Congregation of the Oriental Churches, the territorial boundaries of the Eparchy of Tiruvalla was extended to the north including the Malabar region of Kerala, the civil districts of

Coimbatore and Nilgiris and Karoor Taluk in Tiruchirappally District of Tamil Nadu and districts of Mysore, Mandya, Coorg, Hasan, Chickamangalore, Shimoga and South Kanara of Karnataka State.

The establishment of *Bethany Ashram* Pune on 24 October 1955 can be said to be the beginning of the mission of the Malankara Catholic Church outside its canonical territory. From Pune, the Bethany Fathers took care of the Malankara Catholic faithful in Mumbai-Pune regions. Soon the Malankara Catholics in other cities of India began to organize themselves as Malankara Catholic Associations. From the beginning of 1970's the Malankara Hierarchy directly took initiative and began sending priests from the Eparchies to these communities. From 1980 these communities began to be erected canonically as personal parishes in the dioceses where they were registered. The Hierarchy gave further support to them appointing Rev. Fr. John Berchmans OIC in 1997 as the Co-ordinator of the Malankara Catholics outside the *territorium proprium*. Under his untiring leadership the communities got organized



strongly under the banner ‘The Malankara Catholic Church Extra Territorial Regions in India (MCCETRI).’

And later on February 2007 Bishop Jacob Mar Barnabas was appointed Apostolic Visitor by Holy Father Pope Benedict XVI. Later the Holy Episcopal Synod of the Syro-Malankara Catholic Church entrusted the pastoral care of the Malankara Catholic faithful of ETRI to Bishop Jacob Mar Barnabas.

For long years, the Malankara Catholic Church had been incessantly attempting to gain all- India jurisdiction to impart the joy of the Gospel to the nook and corner of India. And it was, by the divine grace, realized on 26 March 2015 by the erection of the new Exarchate of Khadki in Pune and the new Eparchy of Gurgaon in New Delhi, on the same day. This is a significant event in the history of Malankara Catholic Church as well as the Church in India. It is for the first time, such a right is granted to a particular oriental church in India.

The Exarchate of Khadki in Pune is named after St. Ephrem and His Holiness Pope Francis appointed as

its first Apostolic Exarch Thomas Mar Anthonios Valiyavilayil, OIC, with the title “*Bishop of Igilgili*.” The exarchate extends over the entire southern part of India where till then there was no Syro- Malankara ecclesial circumscription, namely, the entire states of Maharashtra, Goa, Andhra Pradesh and Telangana, together with parts of Karnataka and Tamil Nadu. Today the Syro-Malankara presence in the region of the Exarchate consists of 32 parishes or missions. There are 25 priests dedicated to the pastoral care, 13 convents of women religious and about ten schools, including a college for higher studies. The majority of the faithful is found in Mumbai, Pune, Hyderabad, Chennai, Bangalore, Nashik, Aurangabad and Nagpur.

## **2. Foundation of Nirmal Hriday Minor Seminary**

Nirmal Hriday Minor Seminary was inaugurated on 18 June 2016 by His Excellency Bishop Thomas Mar Anthonios in the presence of Very Rev. Fr. Malcolm

Sequeira, the vicar general of the diocese of Pune, Very Rev Fr. Varghese Mattamana, Rev. Fr. Varghese Kaithon, the procurator of the exarchate, Rev Fathers from different parishes, Rev. Sisters, the pastoral council members and Parishioners. Very Rev. Fr. George Mathew OIC was appointed as the rector. Presently there are thirteen brothers undergoing priestly formation.

## **2.1. Admission and Formation**

According to the current system, while admitting a candidate to a minor seminary, the competent authority shall make sure that the candidate is validly baptized and anointed with Holy Moron. The minimum qualification for an entry into the minor seminary at present is Secondary School leaving certificate (SSLC). For an admission to the minor seminary the candidate shall bring along with him a certificate from his proper Parish priest that testifies his character, conduct and other personality traits. Prior to the admission of the candidate lawful investigations have to be done by the concerned authority regarding the eligibility of the candidate. The

duration of the formation in the minor seminary is four years.

Formation in the minor seminary is generally based on the spiritual, intellectual, pastoral and human spheres of importance. The candidates are basically introduced to the liturgical, spiritual, disciplinary, socio-cultural and historical heritage of the Syro Malankara Catholic Church. Liturgical formation includes training in divine praises (shemonamaskaram), observance of penance such as Lents (nombu), fasting, and abstinence. Faith formation in the seminary refreshes and teaches the candidates the basic catechism of the universal Church and of the proper rite. The spiritual training initiates the candidates to a life of prayer, to the spiritual life of the clerics through study and meditation of the Scripture, sacraments, devotion to St. Mary, the Mother God and to the saints. The disciplinary aspects introduce the candidates to the canonical discipline of the Church, so that they may be able to grow in self-discipline. The academic program in the minor seminary equips the seminarians to get a basically integral knowledge of

various branches of spiritual, ecclesial and secular subjects. Learning of language such as Syriac, English and the vernacular are given due importance. Personality development based on values, the building up of the capacity to yield oneself to arts and sports, and the expansion of leadership skills are some of the special areas of training in the minor seminary. In short, the candidate is placed in an atmosphere which is conducive and training is imparted to each individual to recognise and discern his real vocation. As the individual gains clarity to his vocation and accepts it as his call from God he is furthered with the formative plans and given prospects to deepen his vocation. The Synodal Commission for seminary Formation with the approval of the Holy Episcopal Synod of the Syro-Malankara Catholic Church is responsible to prepare the curriculum of studies for the minor seminary. Those candidates who successfully complete the minor seminary formation are promoted to the Major Seminary for further training.

## 2.2. Administrative Structure

The head and patron of the Nirmal Hriday Minor Seminary is the Eparchial Bishop. It is the Synodal Commission for the Seminary Formation that prepares the programme of formation in the accordance with the norms of the Church. Prior to its implementation it has to get the approval of the Holy Episcopal Synod of the Syro-Malankara Catholic Church. (CCEO cc.345ff; CPCSMCC cc.263-265). The Rector, Spiritual Director, Procurator and the teaching staff comprises the administrative personnel of the seminary. The Congregation for the Clergy in Rome has competence over seminary formation. It deals with the life and ministry of priest from the moment of their entrance into seminary, working to ensure that vocations are promoted and cared for, and may blossom into the lives of holy priests. The financial expenditure due to the formation of priesthood both in the minor and major seminaries is primarily the responsibility of the church and of the concerned diocese. At present the joint efforts of the diocese, the parents of the seminarian and the generous assistance of the benefactors pave way to meet the

expenses of the seminary. The formation in the seminary in general is both combined effort of the authorities in the seminary and the family members of the seminarians.

### **2.3. Important Annual Events**

|             |                                 |
|-------------|---------------------------------|
| June 21     | : St. Peter and St. Paul        |
| July 3      | : St. Thomas                    |
| July 15     | : Mar Ivanios Day               |
| August 4    | : St. John Maria Vianney        |
| September 8 | : Birth of Mother Mary          |
| January 17  | : Feast of Bishop Mar Anthonios |

### **3. Special Notes**

The seminarians are requested to comply with the above mentioned instructions to the best of their ability, always remembering that they are doing so, for the glory of God and for their own advancement in spiritual life. Those who violate any of these guidelines shall sincerely report the same superiors in time.

### **3.1. Prayer before Meals**

Bless us O lord, and these your gifts which we receive from your bounty, through Christ our lord. Amen!

### **3.2. Prayer after Meals**

Let us thank the almighty God for all your benefits which we have received from your bounty, through Christ our Lord.

Glory be to the father and to the Son and to the Holy Spirit.

As it was in the beginning is now and ever shall be the world without end. Amen.

### **3.3. Prayer for the benefactors**

Loving and merciful Lord, we thank you for our benefactors whose sacrifices make possible our priestly formation in this seminary. Lord blesses our benefactors and their cherished intentions. Help us O lord to be ever grateful to you and our benefactors, to be faithful our vocation, and to be totally committed to you. We implore the intercession of Mary our Mother for us and



for our benefactors. We make this prayer through Jesus Christ our Lord. Amen!

### **3.4.Our Founder**

Geeverghese was born on 21 Sep 1882 at Mavelikara to the ‘mallity’ Panickervettil family, belonging to the Malankara Syrian Orthodox Church. He was given the baptismal name Geevarghese. The Panickervettil family was honoured with the title of Mylitta Panickar bestowed upon by the Maharaja of Travancore MarthandaVarma, Travancore Royal Family. Panickar’s family lineage also includes him being grandson of the aristocratic Saint Thomas Christian family Polachirackal. At the age of 15 he joined M.D Seminary School for high school studies. On April, 1898 he received minor orders and was sent to Madras Christian College for higher studies. There he obtained his master’s degree. On 15 September 1908 Geevarghese was ordained priest by Vattasseril Mar Dinoysysius. Just after the ordination, Geevarghese was appointed Principal of M. D Seminary, kottayam. Later he moved to Calcutta, accepting an invitation to teach at

SearmporeCollege. During his stay at Calcutta Geevarghese founded a monastic community.

On Fr. Geevarghese's return from Calcutta a friend, E. John Vakeel, donated 100 acres of land at Mundamala, Ranni-perunadu, Kerala at the meeting place of the rivers Pampa and Kakkatt for an ashram. Fr. Geevarghese and his followers built a small thatched hut at what became the first Ashram in Malankara on 15<sup>th</sup> August 1919, named "Bethany". Along with the Ashram, Geevarghese started a house for orphans. While at Serampore, Geevarghese founded the Bethany Madhom (convent) for women religious in 1925, with the help of the Epiphany Sisters of England working at serempore. He was ordained a bishop of the Malankara Orthodox Syrian Church by Catholicos Baselous Geevarghese I on 1 May 1925. He received the name Geevarghese Mar Ivanios.

The ever wished reunion with the Catholic Church realized though the strenuous and courageous efforts of Mar Ivanios. On 20 September 1930 Mar Ivanios, Bishop Jacob Mar Theophilos, Fr. John

Kuzhinapurath OIC, Dn. Alexander OIC, and Chacko Kilileth embraced and reunited with the Malankara Catholic Church.

Pope Pius XI, through the Apostolic Constitution *Chrisro Pastorum Principi* of June 11, 1932, established the Syro-Malankara Hierarchy for the reunited community and erected the Archieparchy of Thiruvananthapuram with Eparchy of Thiruvalla as its suffragan. The Metropolitan Eparchy of Thiruvananthapuram was established in 1933. Mar Ivanios was enthroned as its first Metropolitan Archbishop. The Eparchy of Thiruvalla was established in 1933. Jacob Mar Theophilos was enthroned as its first Bishop. Mar Ivanios consecrated Benedict Mar Gregorios as his first Auxiliary Bishop in 1953. Archbishop Mar Ivanios died on 15<sup>th</sup> June 1953.

The Cause of Canonization of Mar Ivanios was set in motion with the petition submitted on 15 July 1997 to the late His Grace Most Rev. Cyril Mar Baselios, the then Metropolitan Archbishop of the Syro-Malankara Catholic Church. In consultation with the theologians

and the Holy Episcopal Synod, Eminence Moran Mor Baselios Cardinal Cleemis Major Archbishop Catholicos decided to accept the petition submitted by the postulator to declare Mar Ivanios as Servant of God. And the Syro-Malankara Catholic Church witnessed the declaration of Archbishop Mar Ivanios as Servant of God on 14<sup>th</sup> July 2007 at the Pattom Cathedral. July 15 is the Feast of commemoration of the Servant of God Mar Ivanios. In connection with the Commemoration Day, a Padayathra is conducted from Pernadu, where Mar Ivanios founded the Bethany Ashram in 1919 to the Tomb at Trivandrum.

## **4. Guidelines and Instructions**

### **4.1. Fees and Financial Support**

The expenditure of the seminarians is partially met by the generous donations of our faithful here and elsewhere. But it is the mind of the church that the seminarians themselves should find means to meet at least a portion of their expenses during their formation.

Therefore rupees 1000/- should be credited by each student monthly to seminary account to meet the formation expenditure. Those who have difficulty in paying this shall get exception from Fr. Rector.

An amount of rupees 5000/- is to be paid for the medical expenses of brothers at the beginning of the year. This amount would be paid back if it is not utilized by the student OR all the medical expenses incurred by the seminarian are to be paid by the parents at the end of the year.

All normal medical expenses, clothing, stationary and educational expenses (Books, Xerox etc.), travel for personal reasons are to be completely met by the students.

#### **4.2.Dress Code**

Brothers are requested to use light coloured dress and they are not allowed to wear low waist, slim fit, short shirt, jeans, collar less T-shirts and other stylish dresses.

- a) Black pants are compulsory in the chapel

- b) Formal shoes are not allowed in the seminary.  
Only sports shoes are to be used.

A white church cassock (i.e *sushoorsha kupayam*) is to be brought by the students for using during the liturgical celebrations.

#### **4.3.Addressing**

The candidates to priesthood are specially called by Jesus Christ in order to shepherd his flock. Therefore seminarians may have to address each other as Brothers. We expect each seminarian to behave according to the dignity of their call.

Minor seminarians are to show respect to their elder brothers, who are a step ahead on their way to priesthood.

#### **4.4.Recollection**

Spiritual growth is a must in priestly formation. Therefore daily meditation, monthly recollection, spiritual guidance etc. are arranged in order to enhance the spiritual depth of the seminarians.

Annual Retreat is held at a convenient time. During the days of the retreat, seminarians shall observe perfect silence helpful to unite them with God.

#### **4.5.Holidays**

The seminarians are permitted to go home for the holidays at the end of the Christmas or midsummer according to the convenience. The exact days depends upon the school vacations. The candidates shall produce a letter of their parish priest regarding their conduct during the holidays on their return.

#### **4.6.Extracurricular Activities**

The seminarians are offered several opportunities to foster their talents in literary works, arts, games and sports. Other extracurricular exposures are offered to them on several occasions to enrich their talents.

#### **4.7.Picnic, Outing**

The seminarians are allowed to go for evening walk once in a week which is for three hours. During this time the students shall buy the necessary stationery materials.

Nobody is allowed to go out of the seminary without the prior permission of the Rector. All kinds of financial and other material transactions both inside and outside the seminary are forbidden.

Students should have money to buy their stationary for the year. They are not supposed to borrow money from the other seminarians or from the rector. The money so kept for the use of buying stationary will be kept with the Rector and the rector will provide them the required money on the day of outing. No one is allowed to keep personal pocket money.

#### **4.8.Dealing with visitors**

The parents or guests of the students shall meet them only during the allocated free time with the permission of the rector.

#### **4.9.Common property**

All are expected to take extreme care in handling common property. If any damage is caused to common properties whether knowingly or unknowingly, Fr. Rector should be informed of the same.



#### **4.10. Games**

All shall actively take part in the common out-door games. Those who do not play must get permission from Rector and inform the Sports Master. Those who do not play should go for a walk or do garden work for their physical exercise within the seminary. They should take bath earlier in order to give bathroom for others. Brothers are requested to buy sports dress made of nylon material so that it last long.

#### **4.11. Medium of communication**

English and Hindi are the medium of communication in the Seminary. Candidates from Kerala should learn Hindi language and candidates outside of Kerala should learn Malayalam. The study and use of these languages will help their future pastoral ministry in the Diocese.

#### **4.12. Letter Correspondence**

Correspondence from family through letters shall be done only through the rector. The incoming letters will be screened and opened before handing it over to the students. If it is necessary, the students may send letters with the prior permission of Fr. Rector.

#### **4.13. News Papers**

Only those newspapers and periodicals which are supplied in the seminary should be read only at free time. One is not permitted to take away newspapers, magazines or periodicals outside the reading room. Replace every journal or magazine after use.

#### **4.14. Telephone**

Mobile Phone: No smart phones are allowed in the seminary. Only normal button phones (i.e. no screen touch phones, no camera phone) which cost not more than 2000/- rupees can be used in their travel. If any smart phone is found with anyone, that phone will not be returned. Maximum 10 minutes are allowed for each seminarian. Parents shouldn't encourage relatives, friends or cousins to call the student.

After night prayers, however, they are not allowed to receive any telephone call.

Parents shouldn't encourage their children to call from any other sources other than their own self-phone or rector's phone. If any such situation occurs that should be

informed to the rector at the earliest. Parents shouldn't enter into telephonic conversation with the Regent of the house without the permission of the Rector.

#### **4.15. Use of Computer and other Medias**

Use of computer is permitted only in the scheduled time and with the prior permission of Fr. Rector.

#### **4.16. Manual Work, Gardening, Cleaning**

All brothers (except those who are ill or who has got prior permission from the Rector) should do manual work, Gardening and cleaning work at appointed times.

### **5. Rules and Regulations**

#### **5.1.Shopping**

- a) Brothers have to buy their own bed sheets, pillow covers, stationery items
- b) No stationary materials including toilet items and study material will be provided from the seminary.

## **5.2.Fees**

- a) Whatever needed for Education should be brought by using personal pocket money. The seminary will not be providing any of the same.
- b) Parents are not supposed to credit money in students' bank accounts without the knowledge of the Rector.

## **5.3.Travel**

- a) The travel tickets of the seminarians during the holidays are to be booked by the parents themselves.
- b) Parents, who come for any reason to Pune (for official meeting or meeting their child), should book their own tickets. Seminary may not afford or grant the travel allowance.

## **5.4.Mobile Phone and Telephoning**

- a) Contact with kitchen staff, using their mobiles or calling on their numbers are not permitted.
- b) Personal mobile phone will be used only during travel on holidays.

- c) Parents are allowed to contact their children on the land phone between 8:15 – 9:00 PM any day but only once a week.
- d) No outgoing calls from the common phone or personal phone to home or anywhere is not allowed. When it is urgent students can phone to home with prior permission.

### **5.5.Online Purchase**

- a) Students are not only allowed to make any online purchase but also to request the rector to make any online purchase for them.

### **5.6.Visit to Blessed Sacraments**

Brothers are requested to visit Blessed Sacrament compulsorily for three times.

- a. 10.45AM
- b. 3.25PM
- c. Before sleep

### **5.7.Other Instructions**

- a) Parents, relatives or friends are not encouraged to send costly items including watches or electronic

equipment to the seminarians without the prior permission of the Rector.

- b) Without the knowledge of the Rector, parents should not send any materials on the request of the students.
- c) Electronic devices such as costly iPods, radios, mp3 players, kindle reader, laptop and so on are not allowed in the seminary. Normal MP3 player (not costly, without screen) may be used in the seminary.
- d) Brothers are not allowed to hold ATM cards with them. It is to be submitted to the Rector.

### **5.8.Dealing with Domestic staff**

Direct dealing with the domestic staff is not permitted. Everyone must behave with them in a polite and kind manner.

## 6. മാർഗ്ഗനിർദ്ദേശങ്ങൾ

### 6.1. ഫീസ്

ഒരു വൈദികവിദ്യാർത്ഥിയുടെ പരിശീലനത്തിനുവേണ്ട സാമ്പത്തിക ചിലവ് ഇവിടെയും വിദ്ദേശത്തുമുള്ള ചില നല്ല വ്യക്തികളുടെ ചെറിയ സഹായത്താലാണു നടന്നു പോകുന്നത്. എന്നാൽ ഓരോവൈദിക വൈദികവിദ്യാർത്ഥിയും തങ്ങളുടെ പഠനത്തിനാവശ്യമായ ചിലവിന്റെ ചെറിയ വിഹിതം വഹിക്കണമെന്ന് സഭ ആഗ്രഹിക്കുന്നു. ആയതിനാൽ 1000/- രൂപ മാസവരിയായി സെമിനരിയിൽ നൽകണമെന്ന് താൽപര്യപ്പെടുന്നു. കൂടാതെ 5000/- വൈദികവിദ്യാർത്ഥിയുടെ ആരോഗ്യപരിരക്ഷണാർത്ഥം സെമിനരിയിലേക്ക് മുൻ കുറായി അടക്കേണ്ടതാകുന്നു. മെഡിക്കൽ ഫൺഡിലേക്കാത് അടയ്ക്കുന്ന തുകയിൽ നിന്ന് എല്ലാചിലവുകളും കഴിഞ്ഞ് മിച്ചം വരുന്നത് വർഷാവസാനം തിരികെ നൽകുന്നതാണു.

റെക്ടറുടെ അറിവോ സമ്മതമോ ഇല്ലാതെ വൈദികവിദ്യാർത്ഥിയുടെ ബാങ്ക് അക്കൗണ്ടിൽ പണം നിക്ഷേപിക്കരുത്.

## 6.2. വസ്ത്രധാരണം.

ഇളം നിറത്തിലുള്ള വസ്ത്രങ്ങളാണ് ഒരു വൈദികവിദ്യാർത്ഥി ഉപയോഗിക്കേണ്ടത്. ചെക്ക് വസ്ത്രങ്ങൾ, ലൊ വേയ്സ്റ്റ്, ജീൻസ്, ഇരുകിയ വസ്ത്രങ്ങൾ, കോളറില്ലാത്ത ടി- ഷർട്ട്, മറ്റ് ഫാഷൻ വസ്ത്രങ്ങളും സെമിനരിയിൽ അനുവദനീയമല്ല. പള്ളിയിലെ ഉപയോഗത്തിനായി ശുശ്രൂഷാക്കുപ്പായം കൊണ്ടുവരേണ്ടതാകുന്നു. സെമിനരിയിൽ സ്പോർട്സ് ഷു മാത്രം കൊണ്ടുവന്നാൽ മതി. ഫോർമൽ ഷു വേണ്ട. പ്രാർത്ഥനയുടെ സമയത്ത് നിർബന്ധമായും ബ്ലാക്ക് പാൻ്റസും വൈറ്റ് ഷർട്ടും ധരിക്കേണ്ടതാകുന്നു.

## 6.3. അഭിസംബോധന

വൈദികവിദ്യാർത്ഥികൾ പരസ്പരം “ ബ്രദർ” എന്ന് അഭിസംബോധന ചെയ്യേണ്ടതാണ്.

## 6.4. ധ്യാനം

ആത്മീയവളർച്ചക്കുതക്കുന്ന ധ്യാനം, കുമ്പസാരം, കൗൺസലിംഗ് തുടങ്ങിയ കാര്യങ്ങൾ സെമിനരിയിൽ സമയാസമയം നടത്തപ്പെടുന്നു.

6.5. വാർഷിക ധ്യാനം ഒരുതവണ നടത്തപ്പെടുന്നു.



## 6.6. അവധി

വർഷത്തിൽ ഒരുതവണ വീട്ടിൽ പോകുവാനുള്ള അനുവാദം ഉണ്ട്. യാത്രാച്ചെലവുകൾ രക്ഷിതാക്കൾ വഹിക്കേണ്ടതാണ്. അതുപോലെ മാതാപിതാക്കൾ സെമിനാരിയിലേക്ക് വരുമ്പോഴും ഇത് ബാധകമാണ്.

## 6.7. പാഠ്യേതര പ്രവർത്തനങ്ങൾ

എല്ലാവിധത്തിലും ഒരു വൈദിക വിദ്യാർത്ഥി രൂപപ്പെടാനുതകുന്ന കാര്യപരിപാടികൾ ഇവിടെ നടത്തപ്പെടുന്നു.

## 6.8. ഉല്ലാസയാത്ര, ഔട്ടിംഗ്, ഷോപ്പിംഗ്

ഓരോരുത്തർക്കും വേണ്ട വസ്തുക്കൾ സ്വന്തം പോക്കറ്റ് മണിയിൽ നിന്നും ചെലവാക്കി വാങ്ങേണ്ടതാകുന്നു. ബ്രദേഴ്സിന്റെറയിടയിൽ പരസ്പരം യാതൊരുവിധത്തിലുള്ള പണമിടപാടുകളും അനുവദനീയമല്ല. കൂടാതെ ഏതാവശ്യത്തിനു പുറത്തുപോകുന്നതിനു സാധനാധികാരിയുടെ അനുവാദം മുൻകൂറായി വാങ്ങേണ്ടതാകുന്നു. എല്ലാ മാസവും ഒരു ഔട്ടിംഗ് ഉണ്ട്. അതിനായുള്ള പണം അധികാരിയുടെ കൈയ്യിൽ നിന്നും ലഭിക്കുന്നതാണ്. ആരും കൈവശം പണം സൂക്ഷിക്കാൻ പാടുള്ളതല്ല.

**6.9. ആതിഥേയത്വം**

സെമിനാരിയിൽ വരുന്ന അതിഥികളെ സ്വീകരിക്കുന്നത് അധികാരികളുടെ നിർദ്ദേശപ്രകാരമായിരിക്കണം.

**6.10. പൊതുവസ്തുക്കൾ**

സെമിനാരിയിലെ വസ്തുക്കൾ സൂക്ഷിച്ച് ഉപയോഗിക്കേണ്ടതാണ്.

**6.11. അനദ്ധ്യാപക അംഗങ്ങളോടുള്ള സമീപനം.**

അനദ്ധ്യാപക അംഗങ്ങളോട് ആരോഗ്യപരമായ സമീപനം വൈദികവിദ്യാർത്ഥികൾ സ്വീകരിക്കേണ്ടതാകുന്നു.

**6.12.** മേജർ സെമിനാരി വിദ്യാർത്ഥികളെ ബഹുമാനത്തോടെ വേണം കാണുവാനും ഇടപഴകുവാനും.

**6.13.** അധികരിയുടെ കൈയിൽ നിന്നും പ്രത്യേക അനുമതി ലഭിക്കാത്ത എല്ലാവരും നിർബന്ധമയം കായിക വിനോദത്തിൽ ഏർപ്പെടേണ്ടതാകുന്നു. അതിനുവേണ്ട കായിക വസ്ത്രങ്ങൾ ബ്രദേഴ്സ് വാങ്ങേണ്ടതാണ്.

**6.14.** സെമിനാരിയിൽ ഹിന്ദിയും ആംഗലേയ ഭാഷയും ആണ് ആശയവിനിമയ മാധ്യമമായി ഉപയോഗിക്കേണ്ടത്.

**6.15.** സെമിനാരിയിൽനിന്നും ബ്രദേഴ്സ് നടത്തുന്ന കത്തിടപാടുകൾ അധികാരിയുടെ അറിവോടെയായിരിക്കണം.

**6.16.** സെമിനാരിയിൽ വരുത്തുന്ന പത്രങ്ങളും മാസികകളും ഒഴിവുസമയത്തു വായിച്ചതിനുശേഷം കേടുപാടുകൾ കൂടാതെ തിരികെ യഥാസ്ഥാനത്തു വയ്ക്കേണ്ടതാണ്.

**6.17. ടെലഫോൺ**

സ്മാർട്ട് ഫോൺ സെമിനാരിയിൽ പൂർണ്ണമായും നിരോധിച്ചിരിക്കുന്നു. 2000/- രൂപയിൽ ലഭ്യമകുന്ന സാധാരണ ബട്ടൺ ഫോൺ ഉപയോഗിക്കാവുന്നതാണ്. സെമിനാരിയിലെ ലാൻറ് ഫോണിലേയ്ക്ക് ആഴ്ച്ചയിലൊരിക്കൽ വൈകുന്നേരം 8:15-9:00 നുമിടയിൽ വിളിച്ച് 10 മിനിറ്റ് ബ്രദേഴ്സിനോട് മാതാപിതാക്കൾക്ക് സംസാരിക്കാവുന്നതാണ്. സെമിനാരിയിലെ ഫോണിൽ നിന്നും ഔട്ട് ഗോയിംഗ് ഉണ്ടായിരിക്കുന്നതല്ല.

**6.18.** സെമിനാരിയിൽ ഐ പോഡ്, എ ടി എം കാർഡ്, തുടങ്ങിയ ഇലക്ട്രോണിക് ഉപകരണങ്ങൾ അനുവദനീയമല്ല.